number of *mantras* or texts were discovered which had found no place in any of the three original *Sanhitas.* These *mantras* were accepted as Vedas, but formed a distinct variety, a fourth *Sanhita* called *Atharva Veda* after its chief compiler. They are a mixture of poetry and prose used by the *ByąJmas* or presiding priests, the followers of *Atharva.* Before proceeding further, I may state what M. Leon Delbos, a celebrated French Philosopher, has said : "There is no monument in Greece or Rome more precious than the *Rig-Veda/* Sir W. Hunter declares: "The age of Rig Veda was unknown." Voltaire, the French philosopher, regarded the *Yajur Veda* as the most precious gift for which th6 West was ever indebted to the East. The current of Vedic thought did not stop with these compilations, but flowed on swelling and d3epening until in due course and in due time it received fresh tributaries from different directions in the form of external contributions called *Brahmanas* and *Aranyakas,* whose object was the expounding of the *S.anhitas* and the teaching of such matters as the use of the mantras in the various sacrifices. The *Brahmanas* deal with sacrifices, liturgy and ritual. The

Aranyakas, also called forest books,
prescribe the directions
for the regulation of the spiritual life of
those who have
retired to forest for meditation and
peaceful contemplation
away from the world at the end of their
domestic lives and
aim at teaching the mental performance of
sacrifices without
fche help of external appliances.
Monotheism as well as
Polytheism is taught in *the Mantra,*
Brahmana and *Aryanyaka*
portions of the Vedas.-

The stream of Hindu religious
speculation thus accelerat-
id by the confluence, as it were, with it of
Brahmanas and
iranyakas, rolled on, rushing and wheeling,
falling and
ising, narrowing and broadening, according
to the peculiar
eatures of the ages it has run through and
intermittingly
'leaking forth into a thousand channels of
sectarian, egotistic